

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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CONDITIONS.

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AND

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For the Christian Secretary.

MEMOIR

OF

REV. ISAAC KIMBALL,

LATE OF WALLINGFORD, CT.

(Continued.)

On the 24th of May, 1824, the subject of this memoir was married to Miss Abigail Claessina Stevens, of Middleborough, Mass. The fruits of this union were three children, two sons and a daughter, all of whom, with the bereaved mother, survive to mourn the early and sudden death of a truly affectionate and provident husband and father. May the widow's God and the Father of the fatherless, guide them amidst the dangers of the way and bring them all to meet at last in that better and brighter world, where the inhabitants no more die; where the bonds of union, purified and spiritual, will live and be drawn yet closer and closer to Christ and one another, for ever and ever.

On the 10th of January, 1825, our brother left home to perform a short missionary tour in the western part of Massachusetts. Here he spent several weeks in the town of Blanford and vicinity, preaching to several destitute churches. The brethren most cordially received him. Many interesting meetings were enjoyed, and evidently his labours were not in vain in the Lord. Having fulfilled his engagements here, he returned to Middleborough, where he had left Mrs. Kimball.

In this vicinity and in several towns on the Connecticut, he supplied a number of churches, alternately, for a few months; and on the 7th day of June left home again for Suffield, Conn. While here he visited and preached in a number of towns in the vicinity, and in some of them had very interesting meetings.

Among other places which he visited, were Canton and Northampton, now Avon. After preaching with this people a few Lord's days, he received an invitation to settle with them. This invitation he accepted, and immediately made preparation to move his goods and locate himself and family among the people of his charge.

The low state of religion in which he found his brethren in this church greatly tried him. The general neglect of the monthly concert and of other meetings appointed for prayer and christian conference, often raised the plaintive sigh—How long Lord, how long! O Lord how low and discouraging the cause appears! O revive us or we perish.

After labouring on the Lord's day in the service of his blessed master, he says: "O that some good may follow, for this place appears to me very loose and abandoned; Lord have mercy. And again, O that the Lord would solemnize the minds of the thoughtless people and lead them to repentance unto life—lest we be overthrown like Sodom and Gomorrah. O may the example of those guilty cities excite us to reformation."

At this time a very general indifference on the subject of religion was observed throughout the town. Professors had let down their watch; the enemy triumphed; and the few who cherished in their hearts a sense of God's omniscience and omnipresence, his justice and his mercy, were weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not their heritage to reproach." The Lord heard the effectual, fervent prayer, and in the summer of 1827 the influences of the Holy Spirit were copiously shed forth.—Appearances favourable to a revival were observed about the middle of April. Meetings were unusually full and a very general solemnity pervaded them.

About the 1st of June the excitement became general and convictions deeper. In relation to a monthly prayer-meeting held at this time, our brother writes: "It was a very solemn, interesting season. God has graciously given a new impulse to the revival: some are rejoicing and others weeping. O Lord carry on thy glorious work."

This revival commenced with the Presbyterian church. It was rapid in its progress, overwhelming in its influence, and short in its duration. It was a wonderful display of divine power and mercy—like a concentric meeting of adverse minds—as when a tornado writhes, and uproots, and prostrates the stoutest forest trees. Before its mighty influence the sinner bowed, and wept, and prayed, and rejoiced in

the Saviour of the world. The revival issued in the hopeful conversion of about one hundred souls. It not only commenced with the Presbyterian church, but its progress was mostly confined to that church, where nearly all the converts made a public profession of religion. Only seven joined the Baptist church. This circumstance is the more worthy of observation, as in a former revival, a few years previous, most of the hopeful converts connected themselves with the Baptist church. This revival commenced in April and subsided in July following.

At the expiration of his second year with the people in Canton and Northampton, our brother made arrangements to move his family to Wallingford to supply the Baptist church and take charge of the Academy in that place. On the 19th of October, 1827, his family and effects were moved.

At this time there was a precious revival of religion in Wallingford. Meetings were full; a deep solemnity pervaded them; hopeful converts were multiplied. On one Lord's day twenty were baptized; on another, twelve; on another, four—sixty in all. The aged and the young were among the number. Many of all ages and conditions in life deeply felt for the salvation of their undying souls.

To move to a place at such a time as this could not but be pleasant to the christian minister: to move to a place thus highly favoured, with the prospect of its being the scene of his future labours, must be peculiarly auspicious and involve immense responsibilities. Our brother felt this on entering upon his labours, and endeavoured to ply himself assiduously to his work. The duties of the Academy often interfered with the higher and more important duties of the ministry, but it was his endeavor "to be instant in season and out of season."

This memoir has been continued much beyond what was at first contemplated; but as we are drawing towards the close of the life of its subject, it will be within the compass of our design still to exhibit from the diary events and traits of living character.

Nov. 30.—"This day finishes my 44th year. O how swift is time! My glass is running very fast. May I work while the lamp of life holds out to burn. Lord teach me so to number my days that I may apply my heart to wisdom."

Dec. 31.—"Another year is gone. I have preached as per account 188 times in 22 different towns—a few times more than I did last year, though less by considerable than in any other since my ordination. I have baptized during the year 23, a larger number than in any year before since 1823. May God grant us grace to be humble and faithful."

March 2, 1828.—"Lord's day. Had a comfortable season, especially a heavenly frame in the first prayer. O how good is God to grant any assistance and enjoyment to such a cold, unfaithful being. To his name be praise.—Preached in the afternoon from John xix. 30. "It is finished." O Lord mercifully bless the word. We enjoyed the communion. O blessed privilege, to hold communion with the people of God; much more to bear the honour of serving them at his table."

Nov. 9.—"Sabbath after Sabbath passes. I preach as close and pungent as I am able; but alas, I see little or no good produced! O Lord grant me more engagedness, and revive thy work among us."

Nov. 30.—"This is my birth day. How rapidly time glides away. I am this day 45 years old. May the Lord enable me to keep my accountability in view, and labour the more abundantly as time shortens."

Dec. 31.—"On looking over my diary, I find I have preached this year only 153 times. This has been the most barren year for preaching since I was set apart to the work of the ministry, by thirty sermons, and by more than fifty till since I came into this State. I have baptized but two persons, married three couples, and attended one funeral. Unless I have done some good in my school I have performed but very little this year. May a revival of the past quicken me to greater diligence for the future."

Feb. 15, 1829.—"Lord's day. Preached three times. The Lord in mercy bless these feeble efforts of a worthless worm to do his holy will, and make them productive of the peaceable fruits of righteousness in many a breast."

Dec. 31.—"During the past year I have preached 155 times. I have administered baptism to 5. We have experienced no peculiar vicissitudes the past year. The most important are, the birth of a daughter and the death of a sister. My labours have been almost entirely confined to my school, except preaching on the Sabbath. I feel doubtful whether I can justify my continuance in such a school to the neglect of preaching the everlasting Gospel to perishing sinners. O Lord direct us in the pathway of duty, for Jesus' sake."

In the spring of the present year our brother's health began to decline; not, however, to such a degree as to take him off from his accustomed duties. He continued in the Academy; preached every Lord's day and occasionally in the week, besides attending other religious meetings. He complained much of loss of appetite. It was indifferent with him whether he eat or not.

For several years after he was married, he was in the habit of placing upon the table at his meals some useful book, and when seated he would occasionally look into it and read a few sentences and make his remarks upon

them. For a year or two past this practice had been discontinued. This spring he observed to his wife he should resume it, as he had no disposition to eat, he might as well improve the time in reading: accordingly the book was again placed upon the table.

On Saturday, May 29th, he left home apparently as well as he had been for some weeks past, for New-Haven, on an exchange with Br. John Pratt. At this time he did not consider himself at all seriously indisposed. He arrived at New-Haven in the afternoon. Towards night he complained of feeling unwell. Heretofore early, hoping that rest would restore him to his usual health. At midnight he was violently seized and made several attempts to alarm the family. In the morning a physician was called. His case was not considered immediately dangerous. He was, however, unable to leave his room: nor did the body ever leave that chamber till the deathless spirit had gone into eternity.

Mrs. Kimball had not been apprised of his situation till the following Monday. As soon as circumstances would permit, she hastened to the bedside of her beloved husband. Ah, little did she think he was so near his end!—that the tie which had bound them together was just now to be burst asunder; and that, away from home—from the circle of his prattling children and the dear people of his charge, her companion—the husband of her youth—was about to close his eyes in death!

On her arrival, she was not particularly alarmed. She was not without fear, but hope greatly preponderated. Nor did her husband consider himself near death. His disorder, however, rapidly increased. On the following Thursday night they both felt that the time of his departure was at hand; and on Friday morning, June 4th, he calmly yielded his spirit into the hands of his God and Saviour.

(To be concluded in our next.)

MISSIONARY INTELLIGENCE.

From the American Baptist Magazine.

MR. JUDSON'S LETTER,

To the American Missionaries in Rangoon and Maulmein, and the Cor. Sec. of the American Baptist Board of Foreign Missions.

Prome, June 15, 1830.

DEAR BRETHREN AND SISTERS, Foreseeing that during my residence in the interior of the country, I shall be desirous of writing many letters to my beloved brethren and sisters in Rangoon and Maulmein, in addition to my usual correspondence with the Board, and desirous of spending as little time as possible in such employment, I propose to blend all my communications in one; and as I have usually sent my journal in duplicate, I shall now send one copy to Rangoon, to be transmitted thence to Maulmein, and thence to America, by the most direct conveyance.

I proceed, accordingly, to give you some account of my adventures since leaving Rangoon, on the 29th of last month. The afternoon of that day, we reached Tix-theet, 12 or 15 miles distant, and the tide being against us, we remained there several hours. I went on shore, entered into conversation with several, and gave away a dozen of the old tracts; and it was amusing and gratifying to see the whole cluster of boats, about sunset, employed in reading and listening to the truth; and some would be constantly coming to our boat for a tract. I could have given away a hundred to advantage; for though the village contains but very few houses, it is a place of rendezvous for a multitude of small trading boats. At midnight we reached the cluster of villages about Pan-ling, containing, I should suppose a population as large as that of Rangoon. In the morning, I went on shore at Kat-teo-yah, and spent a couple of hours in preaching to little assemblies, and distributed about thirty of the old catechism. I could have given away two hundred with perfect ease, and to the greatest advantage, for they would have spread from this central place to every part of the country. It is my way to produce a few tracts or catechisms, and after reading and talking a little, and getting the company to feel kindly, I offer one to the most attentive auditor present, and on showing some reluctance to give to every person, and making them promise to read attentively, and consider, and pray, they get furious to obtain a tract; many hands are eagerly stretched out, and "give me one, give me one," resounds from all sides. On the 31st, we reached Gnetong, near the great river. Just became engaged with a few people, when the master of our boat concluded to proceed further. Gave away two tracts. One of them fell into the hands of a respectable elderly man, who having read part of it, followed us in a small boat, to ask for something more, and I gave him a copy of Matthew. Just at dark, reached Yan-gen-tan-yah, at the entrance of the great river, the Irrawaddy, 50 or 60 miles from Rangoon.

For several days after entering the Irrawaddy, I did nothing, scarcely, on account of the rainy weather, and other unfavorable circumstances. At Hen-tha-dah, 90 miles from Rangoon. I walked through the place, though it was very wet, and gave away a few tracts. Moung En found some relations on shore, at whose house he and another of the disciples slept, and they did something in the evening. The night of the 6th of June, we spent at Yay-gen, a pretty large village, just below Kanoung, on the opposite side of the river. Here the native country of the tamarind tree com-

mences—the banks of the river become high and pleasant; nature assumes a more interesting and commanding aspect, and at this distance, even the character of the people always seems to be a little more elevated. Immediately on landing, I went through the place, but without any success, and was just coming off, when I descried Moung Ing, with half a dozen about him. I drew near, and very soon had a large and respectable assembly, to whom I held forth, and distributed about thirty tracts and catechisms. Several pursued us to the boat, and begged very hard, and we continued to give away to small parties who came in succession, and occupied an empty boat which lay between us and the shore, till late in the evening, when our Captain pushed off into the river, to get rid of the annoyance. However, it would not answer; for they came to the shore and called out, "Teacher, are you asleep? We want a writing to get by heart." And on being promised one, if they would come and get it, they contrived to push off a long canoe, which lay between us and the said empty boat, and got so near that they could reach a paper stuck in the end of a long pole. This continued till nine o'clock at night. Once during the evening our Captain went on shore, and he said that in almost every house, there was some one at a lamp, reading aloud one of our papers. I felt some desire to pray that it might not be all in vain. It cost us not less than sixty tracts and catechisms. Write to Maulmein for several hundred, and ask brother Bennett to get ready to print another edition. I have already given away one quarter of my whole stock; and I shall have to send to you for a supply before long.

We passed the large towns of Kanoung, Myan-oung, and Kyan-gen, without being able to do any thing. But at Kyee-thai, a pretty large place, I went on shore and got the start of the boat by an hour, which time I improved under a shed, in the midst of an attentive crowd. I gave away several tracts. Some of the people followed me to the boat, begging the Captain to stay all night. And after we had pushed off, a little boat pursued us, with a small offering of rice and beans, begging another tract. It was quite dark when we arrived at Shway-doung, one of the most populous places in the country. Above Shway-doung, we came to the flourishing villages of Pyouk-tsik and Mendai, divided by a small creek. The latter is our Captain's home, and he wished to stay a day or two, before going to Prome, which is only a few miles distant. The people at Mendai seem disposed to cavil, and some of them treated me rather uncivilly. I gave away not many tracts. Moung Ing went out to Men-yoo-ah, near which is the residence of the celebrated Toung-dwen teacher, the head of a sect of heretics in this part of the country; and in that neighborhood, he found our old friend, Mai Zou, baptised formerly in Rangoon. The next morning, she came to the boat, accompanied by Mah Wen-yo, widow of Moung Long, the one-eyed metaphysician, formerly mentioned in the annals of the Rangoon mission, who now declares herself a Christian, and one Mah Ping, a very hopeful inquirer. These women all begged me to stop one day, while they could return and consult their male relations, whether it would not be better to invite me to come to their village at once, without proceeding to Prome. So I consented, and they went off.—In the afternoon of that day, I had a crowded zayat on shore. One man appeared to be impressed. But there were many cavillers, and some discouraging signs. At night, the women came back, and with many tears said, that the chief men of the village were afraid to entertain a foreigner, lest in case of war with the English, they should be involved. The next morning, the wife of the governor in these parts having heard of me, sent to the boat for a tract; several other people also came on the same errand, until we left the place, which we did about noon; and at night, the wind being contrary, we reached this place, about 170 miles from Rangoon. I landed, and found Mr. M., the only European residing here, and he invited me to stay with him a few days, until I could get settled. The next morning, I left the boat and repaired to his house. He immediately took me to the governor's of the town, whose husband has lately been summoned to Ava.—In her presence, I found the deputy governor and a number of people. I read and preached to them. They applauded my style of reading, &c. but seemed to be more taken with the sound than the sense. The governor, however, was evidently impressed. She begged for the tract, that she might get it copied. I presented it to her, and she received it thankfully. Thence, I proceeded to various places in search of a house to be let, but was unsuccessful. The people are afraid to have any connection with a foreigner. Ever since Major Burney passed up to Ava, the country has been full of all manner of rumors and fears.—The very face of a white man spreads general alarm. Mr. M. has been accused of being a spy, though nothing can be more false; and it was even proposed to put him in confinement. I find that the same suspicion is generally felt towards me. I foresee, that people will be afraid to come near me, and that my usefulness here will, on that account, be greatly impeded. Add to this, that the town has been so dreadfully oppressed to pay their contingent of the government debt, that poverty, distress, and terror, are the order of the day. However, the walls of Jerusalem have sometimes been built in troublous times.

Failing in my attempts to hire a house, I went in search of a vacant spot to build on. Fell in with two of the first officers in the place, and had a little friendly conversation. Found, in the heart of the town, an old dismantled zayat, in front of a pagoda, with a little vacant ground around it. Went to the deputy governor, presented him with a tract, and warned him not to be intoxicated with worldly splendor, for life was short, &c. He read part of the tract, and said, that my words were very proper. One of my people respectfully requested leave to repair the old zayat for the residence of the Kalah Pong-gyee, until he should proceed to Ava. The governor was disposed to be kind; but fearing, I suppose, for the reasons above mentioned, to do any thing on his own responsibility, said that he would bring forward my business in the court house, the next day, before the assembled authorities of the place.

Notwithstanding this promise, however, nothing was done the next day; and it being Lord's day, I staid at home, had usual worship with my people, and tried to study patience and Thomas a Kempis, in the shattered house that Mr. M. occupies, with the rain beating in on every side.

On Monday, that is, yesterday, I went myself to the court house, and found the magistrates assembled, each sitting at his post, in Burman style, and the deputy governor in the centre. He pretended not to see or know me. I waited some time, and in an interval of business, addressed some of the inferior magistrates. An inquiry rose who I was, and what I wanted. The deputy governor began slyly to assist me, and after considerable conversation, it was unanimously agreed that I should be permitted to take possession of the old zayat, and repair it for my present residence. From the court house I went to survey my new estate. I find it to be 45 feet long, and 20 wide. The posts, and the main parts of the roof and floor, being of teak, are still extant; but it is all overgrown with wild creepers, and makes the whole a pretty venerable ruin. It stands on holy ground, occupying one corner of the enclosure of a pagoda; which corner I am to surround with a fence, and thus have an enclosure about four times larger than the ruin itself.—This morning, I am sending out people to buy materials and engage workmen to make the place habitable as soon as possible.

I am very glad to hear that brother Bennett is leading the worship of the European assembly, when brother Boardman's ill health prevents him. Go on in this good work. You have an evident call from God and man. As to the ideas you entertain of your own unfitness, they are quite correct; but if you thought that you were fit, it would prove that you were more unfit than you are.

How much I love you all, dear brethren and sisters and disciples, I cannot tell. And did I not expect soon to meet you in heaven and be happy with you forever, I should be quite unwilling to live an exile, far from you in this dark land.

A. JUDSON.

Rev. Messrs. Wade, Boardman and Bennett, and Dr. Bolles, Cor. Sec.

From the Christian Index.

COULDEST THOU NOT WATCH? The professed followers of Christ frequently speak of the value of the soul, the excellence of religion, the happiness to be enjoyed in communion with God, and a prospect of future felicity as being infinitely superior to all else in the universe. "Religion is worth more than the whole world" is a very common expression in the mouths of those who wear the garb of piety. Nothing is more true than such an assertion, and it is to be hoped that it is often uttered in sincerity. But the lives of many are in such direct opposition to their professions, that even charity must consider them devoted to the Prince of this world, though they are in the ranks of God's people. Setting aside, however, persons of this class, is there not a strange inconsistency between the professed principles and common conduct of most who are acknowledged to be real Christians? The incident which occasioned the affecting appeal of our Saviour quoted above, is a striking example in proof of this fact. Though very confident that he would willingly follow his Lord even unto death, Peter was unable to watch with him one hour, while he was engaged in prayer for divine support in view of his last agony; and this too, the night on which he was apprehended, when his enemies were just at hand.

Analogous to this, is the conduct of those who acknowledge the whole world, the universe to be nothing in comparison with the concerns of eternity, yet are unwilling to part with a small pittance of the portion they possess, even when their own spiritual welfare or the salvation of others might be promoted by so small a sacrifice.

Observe an individual who, though unexceptionable in his deportment, and externally conformed to the rules of christian conduct, yet "goes lean from day to day," with far less spirituality and religious enjoyment than he might possess, because he is too *excess* diligent in business, providing for the present and future convenience of himself and his. So little time does he allow himself for reading, meditation, and prayer, that religion does not flourish in his heart; as he is not striking "root downward," He is neither will he "bear fruit upward." He is not exerting the influence he might, for the salvation of others, he is not increasing in conformity to God, nor preparing for an abundant en-

trance into his everlasting kingdom. If this individual fully realized the immense superiority of religion over every other pursuit or enjoyment, would he not forego some of the superfluities and even comforts of life, when the interests of the Redeemer's cause must be neglected in their acquisition?

Another is criminally solicitous to gain the esteem or applause of the world. Whenever conscience or the Spirit of God urge him to more earnest exertion for the promotion of piety and the interests of Zion, he is deterred from yielding obedience by the fear of censure or ridicule from others. He imagines that the ungodly world and slumbering Christians will regard his engagedness as evidence of a weak mind or deficiency in judgment. Rather than lie under this stigma, rather than degrade himself in the estimation of his fellow worms, he consumes the period allotted him for labor in the vineyard, in inactivity, with scarcely sufficient devotion to his Master's service to distinguish him from those who are destitute of a holy principle. Without attempting to establish the fact that Christians are more respected and possess greater weight of character, even among the irreligious, in proportion as they manifest an unflinching adherence to the precepts of the Gospel, let the appeal be urged upon the conscience of every professed friend of Christ.—Do you cordially relinquish the world as worthlessness and vanity, when its carresses and evanescent friendship beguile your heart, and lead you almost to withhold obedience from your Master in Heaven?

The above representations of character, are drawn with the presumption that the persons described, are ready on many occasions to impart their substance in aid of religious enterprise. It is scarcely necessary to speak of him who, professing to love his Saviour, to hold the world in light estimation, and to look with approbation on the present efforts to extend the blessings of the Gospel, yet through covetousness refuses to lend to this great object all practicable pecuniary assistance. In this case, the inconsistency is so glaring, it would seem no one could suppose that to him religion appeared the one thing needful, so long as he was unwilling to make large sacrifices of this world's goods to promote its interests.

Christian friends, in these things we are all verily guilty. We verbally pronounce the world to be less than nothing in comparison with the concerns of eternity, yet neglect those concerns for the sake of securing an ample portion of worldly good; are so assiduous to gain worldly esteem, as nearly to repress any exertions which would prove our attachment to Christ; and grasp so firmly our worldly acquisitions, that we reluctantly part with the least of them, when the motive is the eternal salvation of millions. Can we then say that religion is of prime and comparatively sole importance, without passing sentence of condemnation on our own lives? It is only by repentance, manifested by a holy zeal in all our future lives, that we can consistently say to sinners around us, "come with us and we will do thee good." Our present manner of life is calculated to fasten on the minds of those who know not God, a conviction that, notwithstanding all our professions, spiritual things are not in reality more attractive to us than earthly ones. If we would be instrumental of saving souls, let those with whom we have intercourse have evidence from our daily deportment that we attach an importance to religion which cannot be overbalanced by all the world calls good or great. If we would manifest our gratitude to him who hath bought us with his blood, and if we would cultivate a relish and meekness for the society and employments of heaven, we must walk with God as pilgrims and strangers on the earth.—The concerns of another world must not be allowed merely to occupy such remnants of our time as we do not wish to employ otherwise; every thing must be subordinate to these. Our own growth in piety and the salvation of men are the great objects for which we live; and while we rob God in appropriating to purposes of self gratification the time or the property he claims for his own service, we also endanger our souls and the souls of others.

When fear of forfeiting the friendship of our fellow-men deters us from advocating the cause of our Redeemer, and using every exertion he would approve to induce sinners to take refuge in his mercy; or when, in our occasional interviews with Christian friends, we refrain from religious conversation because their silence on the subject leads us to suppose it would be unacceptable, we prefer the world and self to Him whom we profess to value above the universe.

Oh! that our hearts might relent in view of the habitual unfaithfulness and ingratitude of which we have been guilty. Peter's fall was but momentary, it occasioned bitter repentance and was succeeded by a life zealously devoted to his Master's cause. And yet, perhaps, while we are active in every concern but this precious cause, and while we are susceptible of any excitement but the glow of ardent, holy devotion, we wonder that he could not watch one hour.

For the Christian Secretary.

Mr. Editor,—Aleph has said things I wish to see reviewed. Union is desirable if it can be in the truth; better be right alone, than wrong with a multitude. He calls himself a Baptist, and appeals to the bible as the rule of his faith and practice; and as he has appealed to the bible, to the bible we will go. I wish to say to A., What text of holy scripture authorizes the church to invite to a seat at the Lord's table, those who are not members of the visible church, and under its discipline? When our Lord broke bread, it was to those who had been baptised confessing their sins, (Luke vii. 29, 30), and banded into a visible church. Mark iii. 13; Luke i. 16, 17. Hence it appears, that the first candidates that partook of the Lord's supper, were not only baptised believers, but also baptised believing church-members. What other reason can be

assigned, why Christ did not invite Joseph, Matthias, and Nicodemus and his own mother, and many others, to this sacred feast? The apostles on the day of Pentecost followed the same rule, which seems particularly penned for our instruction. Those who were received to the Lord's table at that time, were such as had gladly received the word, been baptised, and added to the church. And is there an instance on record where this example was departed from? If there is, let it be produced, and I will take conviction. Christ gave the ordinance to the embodied church, composed of visible believers, who had been baptised, on profession of their faith, by regularly ordained administrators. A. wishes to depart from this, and I want his authority for so doing. I feel safe in saying, my practice is as I understand the command of my Saviour. The table is the Lord's, and he has given this command to the visible church, and to that only, saying, "this do in remembrance of me." However others may boast of innocently disregarding the injunctions of Heaven, I must think it important for us to keep even the least of his commands. To invite those to communion in the breaking of bread, who neglect or despise the order of the house of God, is exceptionable in the extreme. It is a departure from the plain word of God. The scriptures teach that penitent believers are fit subjects of water-baptism, that baptised believers are fit subjects for church membership, and that church members in gospel travel are fit candidates for church communion in the ordinance of the Lord's supper. This is as I read my bible, and if you read differently, please to produce the text.

You seem to think that Unitarians and Socinians are not believers; will you tell me what constitutes a man a believer? How much of revealed truth may he reject, and how much must he embrace, to constitute him such a believer, as being baptised, might on scripture authority come to the Lord's table? You say you do not commune with the errors of your fellow-communicants any more than with your own; but, truly, Sir, I do not perceive the force of your reasoning. What error have you, that you carry to this sacred feast; and yet do not fellowship or commune with; and yet hold to and practice? The case of Christ and Judas is not a parallel one. Christ told him his crime and predicted his fate, before the institution of the holy ordinance, while they were yet eating the passover. The Lord's supper was not instituted till the passover was ended. When Jesus gave Judas the sop, they must have been eating the passover; and having received the sop, he "went immediately out." John xiii. 30. It has been thought by some, that Judas did not partake. If he did partake, I see not that it can have any bearing on the case before us.

You seem to think if an unbaptised man should baptise another to his sincere satisfaction, that it would be valid baptism. I think it needs proof. Baptism is an official act; and none but the officers of the church are authorized to perform it. A man must be a member of the church before he can be an officer; and no one can be properly a member of the visible church till he has been baptised. Therefore an unbaptised person cannot be authorized to administer the ordinances of the church. Suppose an unordained minister should marry a couple, which would be contrary to our Law, would the marriage be valid? Will sincerity give validity to that which is illegally performed, when the plain words of the command lay before the eyes of the transgressor, only he was too self-sufficiently wise to read and know his duty? Does a man's being sincerely wrong, make him right? The bible must be our standard, and not our "think so."

You say you mean by "a baptised believer," one whose life and conversation is well ordered. But what, Sir, do you mean by a well ordered life and conversation? Is that man's life, &c. well ordered who does not submit himself to the watch-care and discipline of the church of Christ? Is the Baptist's order of church building, discipline and government according to the bible? I do not say we are infallible, but I do say if baptists are right, their opposers are wrong.

I was sorry to see a man advocating the ground taken by Aleph; and I do hope he will look the matter thoroughly through, and expose the errors (if such there be) advanced in this. We need no other sword than the word of God to support gospel communion. I know there has long been an awful and unreasonable outcry made about what the complainants are pleased to call *close communion*. At the same time many of the complainants will not allow their families to attend baptist meetings, will not let Baptists preach in their public houses, and are forever degrading them as an indecent, erroneous, and ignorant set of bigots, "the troublers of churches, and the incendiaries of the commonwealth," and yet almost quarrel with us because we cannot fellowship their unscriptural practices, and commune with them. And I can see no difference between communing with those who have only been sprinkled, and with those who have been immersed, and yet can fellowship sprinkling in others. I say in plain English, *I cannot fellowship such trash*, and if A. can, he must shew me scripture for so doing, or I shall feel grieved at his conduct. But he will, I presume, present us with his scripture (if he has any), and I shall then be satisfied.

For the Christian Secretary.

Mr. Editor,—I have been reading with peculiar interest a piece in your paper of April 10th, 1830, on the origin of the Baptist Mission in India, and have thought much on the following quotation from Mr. Andrew Fuller: "Our undertaking to India really appeared to me, on its commencement, to be somewhat like a few men who were deliberating about the importance of penetrating into a deep mine which had never before been explored. We had no one to guide us; and while we were thus deliberating, Carey, as it were, said,

"Well, I will go down if you will hold the rope. But at the pit's mouth he required from us an oath, that while we lived we should never let go the rope. You understand me, there was great responsibility attached to us who first began the business."

The first question arising in my mind, is, ought the rope to be held, or, in other words, ought the Gospel to be preached to the heathen? To prepare my mind to answer this question, I have in the first place asked myself, for what consideration would I be willing to see the precious bible no more—no more have it for "a guide to my feet and a lamp to my path"—no more hear the precious name of Jesus proclaimed by those whose business it is to publish the gospel of peace! My mind revolts at the idea, and starts at an apprehension of the darkness and wretchedness in which I must unavoidably be involved. I can think of no price on earth, for which I would be willing to part with that bible which diffuses such beams of life, and light, and joy, telling us of a Saviour in whom all that believe to the saving of the soul, will be raised eventually to happiness even surpassing that, which, by the fall of Adam, we lost. This consideration, together with the command of Christ himself to his apostles—"Go ye into all the world and preach the gospel to every creature"—persuades me to believe, that the rope ought to be held fast.

The second question arising, is, how ought the rope to be held, or, what can be done to assist the missionaries of the cross of Christ? The answer appears to be obvious, that we can contribute to their temporal necessities by our pecuniary assistance, while they are taking the sword of the Spirit and endeavoring to penetrate the darkness of heathenism and superstition, and by our prayers to God for the fulfilment of the Saviour's promise, "And lo I am with you always, even unto the end of the world." If these are means by which we can assist in holding the rope, are there not other means by which we can, in a measure, or entirely, disengage ourselves to hold it? When by neglect in duty we become lukewarm in our affections towards God and his people, do we not cease to pray for them as we ought, and thus loosen our hands from the rope? Or, when we spend more time and strength than is necessary to decorate these mortal bodies, do we not thus become weaker, and let the rope slip through our hands? When we become indifferent in a degree, do we not forget to hold it fast as we ought? Or, lastly, if we drink in much of the spirit of the miser, do we not entirely let go the rope? A. B.

REVIVAL IN TROY, N. Y.

Extract of a letter from the Rev. Benjamin M. Hill of Troy, to the Editor of the Christian Secretary, dated,

Troy, N. Y. Feb. 7, 1831.

DEAR BROTHER,—I have the pleasure to inform you, that yesterday, being Lord's day, I administered the ordinance of baptism in the Apostolical manner to twenty happy converts.

I have often heard of a given number being immersed in a less number of minutes, but as I had never witnessed the fact, I confess I was somewhat sceptical, until a gentleman in whom I can place unlimited confidence, assured me that he carefully noted the time from my first going into the water, until the whole number was baptised, and that it was only nine minutes. Several others concur in his statement.

Query. How much time would it require for twelve administrators to baptise, at the same rate, 3000 persons?

Again, How much time would it require for the baptism of 3000 persons, at the same rate, if the twelve administrators were assisted by seventy others? Let every reader satisfy himself by the simple mathematical process requisite.

The work of the Lord continues. Last evening forty-nine persons came forward in our prayer meeting, desiring an interest in our prayers, for the salvation of their souls. To day, I have received the names of nine more candidates for baptism. Several others will probably offer soon. Confine to pray for us.

Yours with sincere affection,
BENJAMIN M. HILL.

From the Massachusetts Journal and Tribune.

NEW-YORK CONVENTIONS.

The Teachers and other friends of education lately assembled at Utica, organized a State Lyceum, who made arrangements for County Conventions throughout the State. It is designed to have if possible, every teacher in each of the counties where the Conventions are held, present at the meetings. Ladies especially, are to be furnished with conveyance and other facilities for attending, by the friends of the schools of which they have the charge. It is expected that all the teachers who may attend the several conventions throughout the State, will have their time given, and expenses defrayed, by those whose children are to be benefited.

The Curators of the Lyceum were instructed to procure a general agent to attend all the conventions, who is to make an exhibition of such improved modes of instruction, as can be adopted by all the teachers who may be present, for the immediate benefit of their schools.

The Conventions will be under the direction of County Lyceums, where they are organized, and where they are not, it is expected they will be formed on the occasion, that they may make arrangements for future and permanent operations.

After the general agent has done his work, it is intended to have one or more county agents, for each county, who will be expected to visit every town in their several districts, and address meetings of parents, teachers and pupils, and by that means present the subject of COMMON EDUCATION before the great mass of the community.

The State Lyceum of New York adopted another measure, which commends itself to every friend of education throughout our Un-

ion. They unanimously and warmly recommended a United States Convention of Teachers, to be held in the city of New York, on the fourth of May next, to organize a NATIONAL LYCEUM, and so to furnish it with channels of communication, as to extend its influence, and its blessings, to every town, neighborhood and family in our Republic; and to form a bond of union, consisting of enlightened, liberal and patriotic views and feelings, to our wide spread and scattering nation. They appointed twelve delegates to attend the proposed convention, in which it is hoped they will meet delegates from most, if not all the States in the Union. To procure such a delegation, it will be important, if not necessary, that State Conventions should be held, and State Lyceums organized, in season to furnish a representation of the most republican character to this truly republican meeting.

If Washington's Birth Day should be celebrated in all our towns, by meetings to organize, or to conduct appropriate exercises of Town Lyceums, and delegates appointed if necessary, to form County Lyceums, the way would be prepared for the organization of State Lyceums, in season to procure a representation to the NATIONAL CONVENTION.

No one can deny that the proposed measures are practicable, that they are important, or that they are urgently and loudly called for, by the prosperity, if not by the preservation or existence of our growing and tottering Republic.

TO THE FRIENDS OF AN EDUCATED MINISTRY.

Beloved Brethren and Friends.—Permit us, through the medium of this communication, to make known to you the condition and prospects of the NORTHERN BAPTIST EDUCATION SOCIETY. This Society, from the day of its formation until the present time, has been by far the most efficient of any of its kind, in the Baptist denomination, on this side the Atlantic. It has aided in acquiring an education, more than 150 individuals. It has at this time 51 beneficiaries, who are inhabitants of ten different States of the Union, and one of the British Provinces.

At the last quarterly meeting of the Board, ten new applications were made to the Society for patronage. Eight of these applicants were received as usual upon three months' probation, and the other two conditionally. Since the spring of 1830, eight beneficiaries have completed their studies, and have gone out as laborers into the harvest. Four have been settled as pastors in four different States, in promising fields of usefulness. One has sailed to India, under the patronage of the Board of Managers of the Baptist General Convention, and one is about to go to the Valley of the Mississippi. Another of the remaining two was preaching by the last account as a candidate, and from one we have not heard. The ministry of five of the above named individuals has been blessed during the past season with special revivals of religion.

The Society never had so flattering a prospect for usefulness as at the present time, provided it could obtain the necessary patronage. The advantages which the Society offers to the indigent for acquiring an education are beginning to be known in the remote sections of our country; and the result is, a great increase of applications for patronage. This, to be sure, is just what the Society have desired. They have ever wished it to be distinctly understood, that it was their intention, relying on Divine support, to assist every worthy applicant, let him come from what section of country he might. But this policy, however desirable it may appear to every one who contemplates it, has brought the society into a strait.

The applications for assistance, exceed by a good deal, the Society's ordinary income.—And the question is, Shall the Society begin to reject young men, who in their judgment are every way worthy of their patronage? Either they must, or involve themselves, with their present income, in a burdensome debt. The Society have determined, however, not to increase their debt, which in June 1830, amounted to a considerable sum, believing it to be morally wrong. And on the other hand they feel exceedingly unwilling to reject a single individual who may be wishing to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth; and who, without their assistance, could not prosecute such a course of study. Hitherto the Society have not rejected such an individual, and they are determined not to, until the friends of education have had opportunity to decide whether they ought so to do, at any future time.

The Society do not indulge in despondency upon this subject. They believe that in relation to the accomplishment of their ultimate object, the denomination are well able to overcome, in the language of Caleb, and possess the land. And they believe also, that if the wants of the Society were fully known, and its importance appreciated, it would receive an abundant and cheerful support. What we need is a general co-operation; this the Society has never had. Divide a great amount of labor among many, and it gives to each, but a small portion. Should the education of our indigent young men, who are hopefully called of God to the Christian ministry, come to be regarded as being of equal importance with the foreign mission, as we sincerely think it ought, our wants would be at once provided for. The foreign mission is supported. And why?—Because a conviction has pervaded almost every Christian bosom, that it is as much a duty to contribute annually something for the support of the gospel among the heathen, as it is in our own city or parish.

We appeal to you, dear friends, as to those who rightly understand and duly appreciate the importance and value of an educated ministry. Can you not, as a church and congregation, give us annually the support of one beneficiary, which is seventy-five dollars? Will you not make your pastor a life member of the Society,

by paying fifty dollars? Cannot some of you, as individuals whom God has blessed with an abundance of this world's goods, make yourselves life members? Cannot others become annual members, by paying the sum of five dollars annually?—Will you not form a male and a female Society auxiliary to the Northern Baptist Education Society? We suggest these as modes, by which you may aid us, hoping that some of them, at least, may appear practicable to you.

We rejoice that a conviction of the importance of education is fast pervading our churches; but we are sensible that time must elapse before the whole lump shall have become leavened. Education in all past ages has been vastly important to a minister; but never so much as at the present time. This is an age of research, and every believer is required to give the reason of his faith and practice; which makes it necessary for the minister, whose duty it is to teach others, to possess copious and profound knowledge. Besides, the Bible is now everywhere read in its original languages, and its meaning established upon just and acknowledged principles of interpretation. And as a denomination, the Baptists can make but little pretensions to the character of Protestant reformers, unless a considerable portion of their ministers, at least, are able thus to interpret and defend the book of their faith.

These characteristics of the age together with an increasing demand on the part of our churches for educated ministers, led to the formation of the Northern Baptist Education Society. The founders of that Society were led to such a measure, under a conviction of duty. The providences of God acted upon them, as a powerful motive, which they could not resist, without violating the dictate, both of their consciences and their sober reason. A demand was made for more educated men, and they felt solemnly impressed with a conviction of duty to make an effort to meet that demand, and their labor has been crowned with abundant success. The Society has, thus far, acted upon the grand principle of the reformation. And what is that principle? It is this; that the word of God, as revealed from heaven, in its exact proportions, and unadulterated with human creeds, is the only rule of Christian faith and practice. Upon this principle Luther acted, the father of the reformation in Germany; and upon this principle, also, acted Cranmer and his associates, the reformers of the English church. Upon the same principle, acted the Puritans, who dissented from the reformed church of England, and sought in the new world an asylum for the enjoyment of their religious opinions. Guided by the same principles, also, were Williams and Dunstan and others of the first Baptists in America, who dissented from the Puritans, and who carried forward the reformation, as we humbly conceive, quite beyond any who had preceded them; inasmuch as they restored to its primitive form, one of the ordinances of the New Testament, which had long been perverted, and broached certain new doctrines upon the subject of religious freedom, which are now acknowledged and acted upon, as the only true principle of religious liberty.—Williams and Dunstan were peculiarly fitted for this work of reformation. They were conscientious and strong minded men—men of great erudition. They were learned especially in the original languages of the Bible. Such men are needed in every denomination of Christians. They are needed to bless the world, and to defend the faith once delivered to the saints.

We had not intended to say so much; but our mouth is open unto you, dear brethren—our heart is enlarged. We need your sympathies, and especially your prayers, no less than your pecuniary support. We invite particularly our female friends, and all who love our Lord Jesus Christ, to co-operate with us. We beseech you to remember us in your prayers.—The work which we are endeavoring to perform, we think is of God. It is not an earthly good, which we seek. We seek neither personal distinction, nor denominational aggrandizement, but the glory of Christ, and the salvation of men. How much do we need, as a denomination, in every State, besides those whom we now have, and especially in the newer States, some twenty or fifty pious, learned, and able divines? How much do we need, also, scores of well qualified missionaries to go to the heathen? And may we not seek for an object so desirable as this? But in what way can we seek for it but by efforts similar to those which the Education Society are putting forth?

Ebenezer Thresher, Cor. Secy.

FRIEND'S MONTHLY MAGAZINE.—A periodical with this title has been in existence about one year, in England, which ably advocates the cause of Christian missions to the heathen.—The subject is expected to come before the Yearly Meeting of Friends, in May next, and the prospect is, that missions will be established by that denomination.

A general movement is taking place in England, on the subject of negro slavery. We have never known so many petitions to be sent in, within so short a period, says the Court Journal, upon any one subject, as those which at the date of our last advices, crowded the table of parliament, praying for the total abolition of slavery in the British dependencies.

The most agreeable of all companions is a generous, frank man, without any high pretensions to an oppressive greatness—one who loves life, and understands the use of it; obliging alike at all hours; above all, of a golden temper, and steadfast.

Dress.—The trappings of dress, I most heartily despise, and have always felt inclined to judge of the mind from the clothing of the body. The neatness and purity of the one, indicates the solidity and harmony of the other. In either sex an extravagant frippery in dress, denotes a weak understanding.

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 12, 1831.

EXAMINATION OF CANDIDATES FOR ORDINATION.

The practice has prevailed to a considerable extent in the Baptist denomination, to defer the examination of candidates for Ordination, till a few hours preceding the time fixed upon for the usual public exercises on such occasions. This appears to us rather objectionable, as in some instances but few of the council invited, attend; the examination is frequently so long delayed, that sufficient time is not left for a thorough examination; if received, and experience proves the candidate unworthy of this rite, those few brethren who officiated, may have a burden to sustain, not willingly borne by any. As a remedy for the consequent inconveniences of the usual mode of procedure, we would suggest the propriety of convening a council for the purpose of examination, some time previous to the period fixed upon for the more public exercises. In such case, those who meet, if few in number, might adjourn; and time would thus be allowed for a more full examination; and if the candidate should not give satisfactory evidence that the rite should be administered, the feelings which might be deeply wounded in case of a refusal on the eve of expected public exercises, might be spared. Benefits would sometimes result from the plan proposed, and we cannot discover any evil that might be expected from the change. It is not our wish to find fault with what has been; we make these suggestions with due deference, for the consideration of our respected brethren who minister at the altar.

Day of Prayer for Literary Institutions.—It is proposed in the last No. of the Baptist Magazine that the last Thursday in this month be set apart, as a day of special prayer for the youth in our Seminaries of learning, our Academies, &c.

We recommend to all the faithful, the observance of the last Thursday of the present month, as a day of special prayer for the youth in our Seminaries of Learning, our Academies, Colleges, and Theological Schools, that this vast amount of learning and promising talent may all be sanctified and rendered subservient to the interest of an enlightened and pure Christianity. This day, for several years past has been thus observed by a considerable portion of American Christians; and were the advantages of learning, as a means of diffusing Christian knowledge, rightly appreciated, and the nature of the duty in question rightly understood, the observance of the day would, doubtless, become universal. The standard which has been thus lifted up, would be sought unto by all the people of God, with a willing and cheerful heart, as an occasion for bringing their tithes into the store-house of the Lord.

We learn by a friend resident in New Hartford, N. York, that the 2d Church in Westmoreland, under the Pastoral care of Rev. Caleb Read, has a precious revival at this time. Fifty-nine have been baptized and added to the Church, since the first of September last; four have likewise been added by letter; and a number more are expecting soon to follow the example of their blessed Lord and Master. A number of towns are blessed with a revival, among which are New Hartford, Whitestown, Utica, and Clinton.

We learn that Rev. Gordon Robins, Pastor of the Baptist Church and congregation in East Windsor, in compliance with the solicitations of his people, has declined the Agency of the Baptist Theological Institution in the State of New-York, to which he had received an appointment.

We hope and trust this very important Institution may soon be furnished with a suitable Agent.

The letter from Mr. Judson, which may be found on the first page of this paper, will be read by many with deep interest. Like the primitive disciples, he goes preaching the gospel to all where opportunity offers; not seeking his own glory, nor his own rest, but willing to spend and be spent in the service of his Master, who went about doing good. Human nature appears to be the same, whether in London or in Burmah: men in general, as in Burmah, love to hear things well said, or read, and are more particular about the manner than the matter. But the traits which Mr. Judson is distributing, will, we fully believe, prove to be great blessings. When in retirement, and no outward circumstances prevent reflection, these monitors are well fitted to make impressions on the heart, and however adverse the feelings of the natural man to the doctrines there advanced, yet the monitor which the Creator has placed within the breast of every man, is well adapted to enforce the truth of evangelical truths upon the heart.

Danger from the use of Charcoal. Several cases have lately occurred, in which life became nearly extinct, from the use of charcoal. One of these was in our own family. On a very cold day, a quantity of coal was placed in a furnace, in a room without a chimney; about half an hour elapsed, when a young woman who was washing in the room, became suddenly affected; she fell, and with difficulty reached the door of an adjoining room, when she was seized with a fit, from which she was not relieved until the arrival of a physician. As this species of fuel is now used to a considerable extent, it should be borne in mind by all, that it should not be used in a room without a chimney; and then the vessel which contains it should stand on the hearth till the coal is well ignited.

It appears by late English news, that some poor people were engaged in the destruction of property; several had been arraigned, and will be punished for their offences against the law. We are here shown the necessity of disseminating education throughout all ranks of society. It is probably in a considerable degree owing to ignorance, that acts of this kind are perpetrated, for by little is ever gained, save imprisonment and banishment.

Poland, it would seem, is now deeply engaged to procure her liberty. The power of Russia is so great,

that unless other nations interfere, there is hardly a possibility of Poland regaining her liberty. The empire of Russia proper we should think sufficiently extensive and populous; and were the emperor of that great nation to yield to the Poles all they wish, the right of self-government, he would gain more in the opinion of other nations, than if by victorious arms, he makes vassals of those who are now striving for liberty.

Suggestions have often been made by correspondents, calling our attention to the project of altering the shape of our paper to quarto or octavo. This subject has several times been under the consideration of those under whose direction the paper has been placed, who after considering the advantages and disadvantages of such change, have deemed it advisable to continue the present form.

MESSENGER OF PEACE. By Paul G. Smith. The first No. of a monthly publication, with this title, printed at Norwalk, Ohio, has been received at this office. Whatever tends to the dissemination of truth, and the principles of true peace, merits our approbation. To be successful in the enterprise, it is necessary, that the conductor exhibit in his paper, the principles which he has espoused.

We learn that the ship which carried out Messrs. Kincaid and Mason, together with their wives, to labor as missionaries in Burmah, arrived at Calcutta in October last.

Judge Peck has been acquitted by the Senate of the U. State, on a vote of 22 to 21. A bill has been passed, giving to the late President Monroe, \$30,000, which is to be considered in full of all his claims against the U. States.

SAYBROOK, Feb. 24, 1831.

ORDINATION.

Pursuant to a request from the first Baptist Church of Christ in the Town of Saybrook, for an Ecclesiastical Council to assemble, for the purpose of ordaining Brother William E. Smith, Jun., to the work of the Gospel Ministry; convened the following Churches of Christ by their Pastors and Delegates, viz.

Second Church in Saybrook.—Pastor, Pierpont Brockett, and Brethren Christopher B. Rogers, Alvin F. Whittemore, Joseph H. Hayden, and Elisha Gladwin.

Church in Killingworth.—Pastor, Joseph Glazier, and brethren Silas Carter, and Sidney S. Carter.

First Church in Middletown.—Pastor, John Cookson, and brother William Gilbert.

Third Church in Saybrook.—Pastor, Orson Spencer, and brethren George Read and Amos Watrous.

Church in Haddam.—Pastor, Simon Shailor, and brethren John Shailor and Davis P. Shailor.

The Council being called to order, brother Cookson was appointed to act as Moderator, and brother Spencer as Clerk.

Brother Glazier having addressed the throne of grace, brother Dean, of Hamilton Seminary, being present, was requested to participate in the deliberations of the Council.

The candidate then proceeded to relate to the Council his Christian experience, and exercises relative to the Gospel Ministry, and also his views of Gospel doctrine and practice.

After hearing from the candidate at some length, the Council were unanimously of the opinion, that it is their duty to proceed to make arrangements for his ordination.

The following order of exercises were proposed to be observed, viz.

Invocation and reading the Scriptures by brother Denn. Introductory Prayer by brother Glazier. Sermon by brother Cookson. Ordaining Prayer by brother Shailor. Charge to the candidate by brother Brockett. Offering the Right Hand of Fellowship by brother Spencer. Concluding Prayer by brother Davis T. Shailor. Hymn and benediction by the candidate.

Adjourned by prayer to one o'clock, P. M. Being re-assembled, a crowded and solemn assembly attended to the proposed exercises, and were entertained by a discourse founded on Mark vi. 12.—“And they went out and preached that men should repent.”

JOHN COOKSON, Moderator.

ORSON SPENCER, Clerk.

POLITICAL.

From the N. Y. Daily Advertiser.

LATEST FROM EUROPE.

The Ship Napoleon, Capt. Smith, which arrived off Sandy Hook on Monday, yesterday came up, bringing us London papers to the 24th Dec., and Liverpool to the 25th, both inclusive.

The British Parliament adjourned on the 23d December, to the 3d February.

The trial of the former French Ministers closed, and the sentences were rendered on the 21st Dec. Polignac, Peyronnet, Chantelauze, and Raville, were found guilty of treason, and were sentenced to imprisonment for life, to be deprived of their rank, titles, and orders, and to pay the expenses of the proceedings. Some disturbances were threatened in Paris, among the populace, upon discovering that the ministers were not to be executed. Decisive measures were adopted by the government for the preservation of the peace of the city. General Lafayette, appeared among the crowd on horseback, and addressed the people with much firmness and decision, announcing the determination to put down all excesses. Large bodies of the National Guards were on duty, particularly in the neighborhood of the Luxembourg and on the 22d Dec. at 4 o'clock, P. M. multitudes of people were in the streets, but nothing serious had occurred; and though much alarm prevailed with many, the prices of the public funds remained unaltered at the Exchange.

Termination of the Trial of the Ex-Ministers—Sentence—Disturbances in Paris.

The details relating to these subjects occupy the principal parts of our papers received by the Napoleon. We shall attempt to give a very brief and connected account of their contents.

The Court, which was to conduct the trial of the Ex-Ministers without adjournment, sat on Sunday, Dec. 19th.

Count Peyronnet read his own defence. He said that he had never yielded his principles to Napoleon, nor courted the Bourbons. He had begun his career as a deputy from Bordeaux, and he had never done any thing for himself. He appealed to the humanity of his judges. On the 20th (the 5th day of the trial) the defence of Chantelauze and Guernon de Raville was offered; and on that day, symptoms of disorder in Paris became serious. It was generally reported that Polignac would be screened from capital punishment, and large parties of the populace assembled in the streets. The principal posts in the city were occupied by strong detachments of the National Guards—the square of the Louvre was

filled by them. Lafayette, in an order of the day, declared that he would prevent any interference with the risk of his life. It was reported that, among arrests made in Paris on that night, on charge of attempting an insurrection in favor of young Napoleon, was Gen. Gourgard, who was at St Helena with his father.

When the sentence of the Ex-Ministers was published, it was apprehended by some of the Ministers that they would be massacred in prison by the mob; but Lafayette was firm in opposing an attempt to remove them from the city.

LATEST FROM EUROPE.

Yesterday the packet ship Canada, Capt. Graham arrived from Liverpool, bringing London papers of January 4th, and Liverpool of the 5th, both inclusive. We have also Lloyd's Lists, and London Shipping Lists to the 3d, and Liverpool Price Currents to the 5th. The Canada sailed on the 5th of January.

FRANCE.—The Ex-Ministers have been transported to the fortress of Ham.

Gen. Lafayette resigned his place in the Cabinet of the King of the French, on the 30th Dec. His speech in the Chamber of Deputies, on that occasion, we publish. M. Dupont de l'Eure, the minister of war also resigned his place; and M. Odillon Barrat offered his, but it was not accepted by the King. A London paper, in remarking on the ministerial explanations which were given on the subject, shows that misgivings existed in Paris, as well as at Brussels, since the recognition of Belgium, that English influence is to be established there, and Prince Leopold placed upon the throne. This, however, is only to be inferred, with much uncertainty. The cause is difficult to conjecture with confidence; but it is evident that it must be a powerful one. The reason for resignation assigned by Dupont de l'Eure was, that insinuations had been made in the Chamber that Lafayette, himself, and Odillon Barrat, had excited the recent popular tumults, to intimidate the King into measures in favor of a few individuals, and then had tranquilized them; but that they were above suspicion. He stated he had always been unwilling to encounter difficulties he had found in the ministry, but the King would not consent to his resignation; now, since the disturbances had been calmed, he thought it a favorable time to lay down a burden too heavy for him to bear. He hoped to proceed harmoniously with his old colleagues in the Chamber.

RESIGNATION OF LAFAYETTE.—The sitting of the Chamber of Deputies on the 27th was numerously attended, in consequence of the extraordinary degree of interest excited by recent occurrences. The Chamber were proceeding to the discussion of the law relative to the National Guard, when Gen. Lafayette entered, and was received with universal applause, upwards of one hundred members going up to him and shaking his hand. The General then went to the President, and, after a short conversation with him, addressed the Chamber as follows:—

“In a neighboring nation it is the custom when a citizen retires from a distinguished office, for him to come before his fellow citizens, and explain the cause, and I am sure the Chamber will grant me the same favor. I always have considered that the post of Commander-in-Chief of the National Guards of France, was incompatible with a constitutional monarchy, except under circumstances of the most absolute necessity. It was this conviction that led me in 1790, when 3,000,000 of National Guards wished to elect me their commander, at the Federation by 14,000 Deputies, to apply to the Constituent Assembly, and urge them to issue a decree in opposition to this desire. Such still was my opinion, when the Lieutenant-general of the Kingdom, who has since become our king, wished me to accept the same appointment, and I felt myself bound to accept it, but always retaining the intention of laying it down, as soon as I was satisfied that it was no longer necessary for me to retain it, earlier if peace had remained unbroken, but at a later period had war ensued.—The declared opinion of the Chamber has hastened the period, and out of respect for it, I have not waited till the law was submitted to the other branches of the state. It is merely a matter of date; but I should be deeply hurt if any one imagined—and no one who has been acquainted with me during the last 54 years of my life, can believe, that my conduct has been dictated by any personal feeling. I will go further and say, that the opinion of the Chamber has afforded me an opportunity. The high authority with which I was invested, has given umbrage which you gentlemen, must have heard of; and this umbrage has even been felt in certain diplomatic circles. The cause is now at an end, and I have now no other honor than that of being one of your colleagues. One word more, gentlemen, I should not have given in my resignation, which the King has accepted with all that goodness he has ever shown towards me, before the crisis we have now happily got over, was at an end. At this time my conscientious love of public order is satisfied, but I cannot say the same of my conscientious love of liberty. We must all recollect the programme announced at the Hotel de Ville, a popular throne, supported by republican institutions. It was accepted, but we have not all put the same construction upon it; it has not always been interpreted by the councils of the King, in the same sense in which it was understood by you, who are more impatient than others that it should be realized; and whatever may have been my personal independence in all situations, I feel myself at the present moment, more at my ease in discussing my opinions with you. For the rest, there are points upon which we shall always be in accord, we shall ever be united against our enemies, whether at home or from abroad. I still think, that in the measures taken in the revolution of July, we not only did that which was verily believed for the best, but that which we did all that was possible to be done. I am the more convinced of this, since I have become intimately acquainted with the personage we have placed on the throne. On throwing off my uniform, I have not changed my motto, “Liberty, Public Order.” Besides, how many legal means we have of expressing our thoughts, and of making our wishes known; for us there is the Tribune of this Chamber, and for every citizen there is the Press, which has rendered the country so many services; and then there is the peaceable mode of petitions. Having thus yielded to my desire of laying all my sentiments before you, I trust I shall still and ever retain your esteem and friendship.”

Count Lobau is to succeed Gen. Lafayette.

BELGIUM.—There is said to be dissatisfaction at the intimations which accompany the recognition of Belgium by the Five great powers. Apprehensions are felt lest England should have designs of establishing too much influence in the court.

Mr. Gendebien, Belgian Envoy, had a long interview with the French King on the 30th December.

The five powers have at length resolved to acknowledge the independence of Belgium, on the condition that no member of the present King's family shall be King of that Country.

POLAND.—The insurrection has become general, throughout the kingdom, and great enthusiasm has been shown, even in some cases by females.—The Jews have generally risen in arms. We have several reports from that part of Europe, which we do not consider worthy of confidence. It is however stated with confidence, that the Emperor of Russia has determined to crush the rebellion, and has ordered an immense force to the frontiers.—40,000 men were marching from St. Petersburg. Count Diebitsch has been, by an ukase, raised to the command of the armies.

The Prussian State Gazette, of the 23d Dec. announces that the Provisional Government of Poland had ordered an immediate levy of ten battalions of 1,000 men in each Woiwoy. Two rich manufacturers at Czigera, have raised a German legion at their own expense.

The Menz Gazette, announces that an express, which arrived at Augsburg on the 21st, brought intelligence that 150,000 Russians, who are marching from all parts of the empire, proceed with such rapidity, that it is expected that 80,000 men will enter Warsaw by the 1st of January.

An Austrian Cabinet courier, sent off from St. Petersburg with despatches for Prince Metternich, passed through Berlin, on the 23d, on his way to Vienna. Russian couriers from and to St. Petersburg are continually passing thro' Berlin.

WARSAW, Dec. 30.—On the 17th and 18th, a great number of citizens voluntarily worked at the entrenchments. Civil officers, citizens, the Rabbi's school, and even the clergy, were seen working at them, encouraging each other. With these exertions the work will soon be completed. Yesterday, a watch and several hundred floras were found in turning up the ground, and were immediately delivered up to the Authorities.

A girl, 13 years of age, has presented to the country, 1000 floras, deposited in the Bank. The Dictator has sent to the Bank, his diamond ring and valuable snuff-box. Several donations, in sums of 50 to 200 thousand floras, have been made by different individuals.

The insurrection is now proclaimed in all parts of the kingdom. On the 10th, it was proclaimed in the Northern Circles, on which the Cosacks, stationed there, retreated into Russia.

We hear from all quarters that the Jewish population of the Kingdom is arming with extraordinary zeal.

Office of the London Courier, }
December 24, (eve'g.)

The German papers to the 14th inst. which we received this morning, did not supply many new facts with respect to the affairs of Poland, nor any later accounts from Warsaw. The following are extracts:—

The whole kingdom of Poland is in a state of insurrection. In Warsaw, many clubs are organised which send their emissaries to all the provinces, and very probably let them pass the frontiers.

At present we have no news whatever, of the Lithuanian army, or from the interior of Russia. We are even uncertain respecting the fate of Prince Constantine and the faithful troops with him, as the Vistula was full of ice, and the passage over it very difficult. The surrender of the fortress of Modlin would be next to inconceivable, unless we must assume that there too, all was lost.

All the private accounts from Warsaw agree that in the nights of the 24th November to the 1st Dec. Warsaw was a prey to all the excesses of a licentious populace, eager for revenge and plunder, who, coming from Praga, spread through all the streets, attacking the houses and magazines connected with the Russian government, and exceeded in cruelty and thirst of blood, even what has been reported to us from Brussels. On the other hand there is but one voice respecting the heroic and energetic conduct of the Commander in Chief, Chopicki, who, with imminent personal danger, opposed the dread full anarchy.

GREECE.—A London paper of Jan. 1st, says we have received the following information from Corfu:—

“Sir Robert Gordon, having received instructions from home to finish the affairs pending between the Ottoman Porte and Greece, with his colleagues, the French and Russian Ambassadors, had an audience of the Reis Effendi, who met their views in the most friendly manner. It was agreed that all should send instructions to this effect to the residence of their Sovereigns in Greece, by a Russian frigate then on the point of sailing, with M. Rubeaupierre.

HAMBURG, Dec. 23.—The Russian Guard, 40 thousand men, were ready to march from St. Petersburg, for the Polish frontier, on the 25th inst. Business at St. Petersburg, at the date of the latest accounts, was completely dead. The government is determined to send an overwhelming army into Poland, to crush the insurrection.

The French Consul at Tangiers writes, that the Emperor of Morocco had formed the resolution of sending all the core he has in reserve, and that M. Harlan, a merchant at Tangiers, is charged with the sale of it.

A conference is shortly to take place at Thorn, between the King of Prussia, and the Emperor of Russia.

Several convicts at Warsaw are filled with Russian prisoners.

A private letter addressed to an eminent house in London, states that the affairs of Holland and Belgium are likely to be adjusted, that Belgium takes upon herself one half of the Dutch debt, and that in return, the free navigation of the Scheldt is granted to the Belgians.

The French papers state that Prince Leopold of Saxe-Coburg is to be called to the Belgic throne, and, in order to remove the jealousies of France, is to marry the daughter of the Citizen King.

There were disturbances at Ghent, on the 22d Dec. which had lasted for several days. The Governor of the two Flanders issued a proclamation that day, saying that armed force would be used to disperse every assemblage.

Mr. O'Connell was making a tour through Ireland and was received by the people of different places with great acclamations. Numbers of his speeches are published, some of which are in pretty plain and bold language.

ITALY.—The Courier Francais says, that the report of an insurrection in Rome seems to be confirmed. A letter from Genoa says, that a Courier has arrived from Rome, announcing that the inhabitants of that city were up in arms, calling for a Constitution. The whole of Italy is on the eve of an insurrection.

PRUSSIA.—A letter from Berlin, of the 27th, contradicts the report of the King of Prussia being about to give a Constitution to his subjects. His Majesty has merely evoked the Provincial States, from which are to be formed the States General.

The following is an extract of a letter from Koenigsburgh of the 8th December: “you may contradict all statements in regard to commotions having taken place here, and there is not the least danger of such an occurrence to be apprehended; nor do we fear that a war with Poland will take place.

The new election law of France has been presented to the Chamber. It doubles the number of electors, making them 100,000 instead of somewhat about 50,000; and it reduces to 500 francs of direct taxation the qualification for eligibility to vote.—This will fall short of the hopes of those who calculated on the extension of votes to 400,000 electors.

SUMMARY.

DISTRESSING OCCURRENCE.—On Monday the 17th ult. Mrs. Walker, wife of Dr. Walker, of Weynesboro, Pa. had a black woman employed in making a composition of spirits of turpentine, beeswax, &c. to polish her furniture, which was left on

the cooking stove in the kitchen. In the evening, Mrs. Walker went out for some tea, and by mistake got hold of the composition, which took fire, and communicated to her clothes. She then ran thro' the room, and out into the snow, where by rolling herself, and the assistance of those whom her screams brought to her relief, the fire was extinguished, and she was carried to bed. On the 19th, there were hopes of her recovery. When her clothes caught fire, she had a child in her arms, which was fortunately taken from her by her mother-in-law, without injury. But her little daughter Mary, whose clothes also took fire, was so badly burnt that she died about 8 hours after the accident.

RAIL ROADS.—The bills before the Pennsylvania Legislature, to incorporate a company to make a rail road from York to the Maryland line, and to incorporate a company to make a rail road from Philadelphia, through Germantown to Norristown, have both passed.

MARRIED.

In this city on Sunday evening last by the Rev. Mr. Rayner, Capt. Perry Smith, of East Hartford, to Miss Susan Gurley of this city.
At East Windsor, by the Rev. Gordon Robins, Mr. John McLaughlin, Printer, of this city, to Miss Laura Hills. Mr. Wareham Porter, to Miss Annelia Hills.

At Suffield, on the 31 inst. by the Rev. Mr. Wilson, Dea. Obed Higley, Jr. of Suffield, to Miss Ann Hastings, of Suffield.
At Litchfield, by the Rev. Norman Atwood, Mr. Henry Stoddard, to Miss Elnora Andrew, both of Litchfield. Mr. Titus Kidney, to Miss Harriet Parmelee.

At Goshen, Mr. Morris Tuttle, to Miss Elithia Allen, daughter of Mr. Avery Allen.
At North East, N. Y. by the Rev. Thomas Winter, Mr. Myron Bartholomew, of Goshen, Ct. to Miss Jane D. Cheesbro, daughter of the late Zebulon Cheesbro, Esq. of Stonington, Ct.

At Wallingford, by the Rev. Farnam Knowlton, Mr. Lysander Dudley, to Miss Betsey Hull, both of Wallingford. Mr. Edward L. Jacobs, of Hamden, to Miss Susan H. Marks, of Wallingford.

At North Haven, by the same, Mr. Harry T. Thorp, of North Haven, to Miss Lydia B. Thorp, of West Springfield, Mass.

DIED.

In this city, Mrs. Mary Strozzi, aged 29, wife of Signor Strozzi.

At East Windsor, Mr. Alexander King, aged 81. Mr. Joel Elsworth, 82.
At Bristol, on the 23d ult. George, son of Dea. George Welch, aged 13.

At Bellows Falls, Vt. on the 7th inst. Hon. William Hall.

Departed this life, Jan. 23d. Mrs. Elizabeth Dayton Winter, wife of the Rev. Thomas Winter, pastor of the Baptist Church, Northeast, N. Y., aged 29. She was a member of the militant church, from an early part of her youth, till called to the rest above.

She bore an illness of many months continuance with a meek and enlightened resignation to the will of her Redeemer and God. Her hope of a better state was generally bright and cheering. She knew no refuge but the Lamb of God;—no foundation but that which God hath laid in Zion. Resting her soul on this, she said to her nearest earthly friend a few moments before her departure, that she was not afraid to die; that Christ the foundation was precious. With these feelings she peacefully sunk into that sleep from which she will not awake, nor be raised, till the heavens be no more. Blessed be God, for the redemption that is in Christ Jesus.
Northeast, Jan. 31, 1831.

CICEROANEAN LYCEUM.

(Meeting Monday Eve. 7 o'clock, 14th inst.)

QUESTION FOR DISCUSSION.

“Have fictitious writings produced more good than evil.”

NOTICE.

The Ashford Conference of Churches, design to meet with the 3d Baptist Church at Ashford, the first Wednesday in March ensuing, at 10 o'clock A. M. The exercises will commence with a sermon. It is deemed expedient, that the Churches elect their delegates, and send a written certificate containing their names.

By order of the conference,
GEORGE B. ATWELL.

NOTICE.

THE next session of the New Haven Union Conference is expected to meet with the Baptist Church in Wallingford, the last Wednesday, and Thursday of February.

The Delegates are requested to meet at the Meeting House on Wednesday, at 1 o'clock, P. M.—Public services to commence at 2 o'clock, P. M.

For refreshments, Delegates and Brethren from the North will please to call on brethren Nathaniel Andrews, Dea. Lyman Miller, Jeremiah Hall.—This from the South, on John E. Dudley, Dea. Michael Doolittle and Augustus Hopper.—The from the East, on Lyman Hall and David M. Cook. Those from the West, on Merit Tuttle and William Marks.

NOTICE.

THE Hartford County Temperance Society will meet at Avon, 2d society, on the 4th Tuesday of February, at 10 o'clock, A. M. It is requested that all the Auxiliaries in the vicinity will be particular to send delegates; and that the delegates should be on the ground as punctually as possible to the hour.

ACKNOWLEDGEMENT.

The Subscriber would gratefully acknowledge the receipt of about \$40, in money, and the same value in various articles for convenience and comfort, presented by the Donation Parties, recently convened at this residence. In addition to this, he would acknowledge their liberality in providing principally for their own entertainment, and also the receipt of several loads of wood, in addition to a supply furnished by different individuals, from the time of his location in this place to the present period.

While the above is duly appreciated, it is no small part of his satisfaction, in being able to acknowledge the very general attendance of those, who usually wait upon his ministry, accompanied by several members of churches and societies bearing other names. While making these acknowledgements, he is not unminutely of those frequent manifestations, that, when enjoying the good things of this life in abundance, their minister is not forgotten; and may the Lord enable him, to be as faithful in administering to them in spiritual things, as he has them, to be bountiful in their temporal benefactions.
Meriden, Feb. 10, 1831. RUSSELL JENNINGS.

NOTICE.

BY order of the Court of Probate for the District of Berlin, will be sold at Public Vendue, on Wednesday the 23d of February, 1831, the Property, real and personal, belonging to LESTER OSGOOD, late of Berlin, deceased.

SALES to commence at or near the dwelling house of JOHN OSGOOD, in Berlin, New Britain Society.

JOHN OSGOOD, Executor.

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POETRY.

From the London Amulet.

EARTH AND HEAVEN.

EARTH.

There is a grief, there is grief—there is wringing of hands,
And weeping and calling for aid;
For sorrow hath summoned her group, and it stands
Round the couch where the sufferer is laid.
And lips are all pallid, and cheeks are all cold,
And tears from the heart-springs are shed;
Yet who that looks on the sweet saint to behold,
But would gladly lie down in her stead?

There is grief, there is grief—there is anguish and strife,
See, the sufferer is toiling for breath,
For the spirit will cling, oh! how fondly to life,
And stars in the struggle with death!
But the terrible conflict grows deadlier still,
Till the last fatal symptoms have birth,
And the eyeballs are glazed, and the heart blood is chill;
And this is the portion of Earth!

HEAVEN.

There is bliss, there is bliss—in the regions above
They have opened the gates of the sky;
A spirit hath soared to those mansions of love,
And seeks for admittance on high.
And friends long divided are hastening to meet
In a land where no sorrow may come;
And the seraphs are eager a sister to greet,
And to welcome the child to its home!

There is bliss, there is bliss—at the foot of the throne,
See the spirit all purified bend;
And it beams with delight as it gazes alone
On the face of a father, a friend!
Then it joins in the anthems for ever that rise,
All its faults and its follies forgiven;
It is dead to the earth, and new-born to the skies;
And this is the portion of Heaven!

From the Bap. Tract Magazine.

SEVENTH ANNUAL MEETING OF THE BAPTIST GEN. TRACT SOCIETY.

REPORT.

Continued from page 12.

WHAT WE HAVE SUFFERED.

It has been the lot of the best associations which piety ever originated to experience reverses.

The path of the Redeemer's "Bride," herself, through this world, is a path of vicissitude; and it cannot be strange if that of her attendant handmaidens should be so too. This Society has experienced a most unanticipated arrest, during the past year, in the increasingly rapid progress she was making in strength and activity. Until the present year our receipts had been regularly increasing from year to year. The first year after the removal of the seat of the Society's operations to this city, its receipts were \$3,158.

The second year they were 5,256. The third, or the last before the one now closed, they were \$5,536; and if their increase during the past year had been in a proportion equal to that of the preceding year, we should now have to report the sum of more than \$6830 placed at the disposal of the Society, and converted into vehicles, by the blessing of God, of light and salvation for our churches and our country. But instead of realizing the anticipations which we so confidently cherished at our last Anniversary, our receipts have fallen short of those of the preceding year; being only \$3,094 09 which is \$2,735 91 less than they proportionally should have been.

This diminution in our means of activity and usefulness however, although deeply to be deplored on account of the great spiritual necessities of our churches and our country, is not altogether unaccountable.

An object, when it comes recommended to our attention, not only by its intrinsic merits, but by the adventitious charm of novelty, is more likely to secure our attention and co-operation, than when its existence and character have long since become familiar. In the first years of this Society's existence, the friends of Tracts among our ministering brethren, were generally enlisted in its support, and became either life directors or members; and the agitation of the subject among their churches not only gave an increase to our funds, and in the form of memberships, a source which in its nature was temporary,—but awakened an interest among them in our cause, which was productive of important aid to our funds, in the form of private donations, and public contributions; forms in which aid might be afforded commensurate with our exigencies, and permanent as the existence of the society, but which has been suffered to fail in numerous instances merely from the absence of that excitement, which, in the beginning of our enterprise, was created by its novelty.

But the main cause of this diminution is to be found in the death of the Society's General Agent. A dispensation of Providence, the severity of which your Board has deeply felt in the management of the concerns with which they have been entrusted, and which the Society too has felt, through all its nerves of sensibility and strength.

Mr. Davis, confident that God had beckoned the churches of our denomination to the objects for which the society was toiling, and that he had already set the seal of his approbation on her infant endeavours, obeyed her call while she was yet small and feeble; united his destinies with hers; took her by the hand, and with an energy and an effect altogether beyond our anticipation from one so young, led her forward; and called up the energies of the denomination to her help.

Possessing a mind unusually bold and practical; early formed habits of activity; a faith that unhesitatingly associated the especial guidance of Heaven with every event and circumstance which concerned the welfare of Zion: a person and mien which challenged the attention and respect of strangers; while the openness and warmth of his heart was eminently calculated to convert acquaintances into friends, he seemed peculiarly fitted, by the

"Shepherd and Bishop of Souls," for the sphere which he filled. He was equally competent to be the Agent of the Society, and its Apostle;—to superintend the numerous details of its business, at home and to go forth through the breadth of our land, among our churches, and arouse indifference to attention; and approval, to co-operation.

From his peculiar fitness for the station, and from what appeared to be the promise of his constitution, we had anticipated for him a bright and long career of usefulness in promoting the interests of the Society. But he is gone; and in his death we have another testimony added to the providential cloud of witnesses that has hung around the path of Christianity, that her Lord, in leading her on to dominion, can dispense with the aid of the brightest and best of her sons.

To fill the vacancy occasioned by the death of Mr. Davis, your Board proceeded, after considerable delay, to elect a successor. This delay was occasioned by the anxiety they felt to make such an election, if possible, as that the Society should not suffer by the providential change in its general agency. The Board, eventually, after much inquiry and correspondence with brethren in different parts of the country, elected the Rev. Ira M. Allen; who had been favourably known as having been formerly a zealous and successful agent of the Missionary cause in the Eastern States; and for a number of years past, and at the time of his election, Editor of one of our best religious periodicals in New England. Mr. Allen has accepted of the appointment; and recently arrived in this city, and entered on the duties of his office. During the interim between the death of Mr. Davis, and the arrival of Mr. Allen, however, a period of near six months has transpired—almost one half of the year—in which the labours of correspondence, &c. connected with the office, have been generously and gratuitously borne by the President of the Board.

WHAT WE MUST DO.

We have now placed before the Society a brief view of what we have done and suffered, during the year that has past; but before we resign our trust, permit us, brethren, to direct your attention to the duties which, as a Society, we owe to the church of Christ and to our fellow men, in the year that is to come. We have undertaken a great work, and from it we cannot retreat. "No man having put his hand to the plough and looking back, is fit for the kingdom."

The same circumstances in the state of our churches, and in the moral condition of mankind, which called the Society into existence at first, implore its energetic activity now. If our Tracts are adapted in any measure to supply the vacancy of the pulpit or the pastoral visitation, the number of destitute churches is even greater now, than it has been at any former period. And, as for the ungodly world around us, alas! they still need all the efforts which the church, in her compassion and in her might, can make for their rescue from the paths of sin, and their instruction in the way of righteousness.

A more promising field for the useful distribution of Tracts has never at any time been presented to any Society under heaven, than that which now invites the entrance and labours of this Society, and of our denomination, in the Empire of Burmah. We would here request permission most earnestly to call the attention of the Society, its Auxiliaries and friends throughout the country, to the prospect of usefulness which is opened before them, in that benighted, but inquiring land.

A letter received from Mr. Judson, and published in the Tract Magazine for March last, says, "it is affecting to see with what eagerness the poor people, men and women, listen to the sound of the gospel in their native tongue; how they sometimes gather close around the reader (of Tracts) and listen with their eyes as well as with their ears. We keep a Taling copyist at work all the time; but it is impossible to do any thing towards supplying the demand for Taling Tracts. Indeed, the expense is so great that we do not think of giving copies except in the most pressing and important cases."

Respecting the "Golden Balance," a tract in Burmese, in which Buddhism and Christianity are contrasted, he exclaims, "Oh! we want a thousand copies of this work to be sent instantly into all parts of the country; to Tavoy and Mergui on the south, to Rangoon, Prome, and Ava, on the north: in all which places we have correspondents, or some means of communication. But we are like men with their hands cut off."

Since this statement was written, a printer and press have been sent into that empire;—and it only remains for us to supply them with the means, and the messages of salvation may be sent through all the borders of that land; and they will be listened to with eagerness, whosoever they come. Instead then, of slackening our exertions, we must redouble them. If our churches are not sufficiently alive to the great and hopeful work of spreading a knowledge of the gospel by means of tracts, we must lift up our voice like a trumpet, and arouse them from their slumbers. And if our Auxiliaries decline in their zeal, we must send forth among them our Agents—men who shall be full of the Holy Ghost and of faith, to stir up their pure minds by putting them in remembrance.

Oh! it must never be said, that a society which has been formed in the name, and in the bosom of a denomination, and which has chosen to identify its character and existence with those of a denomination which numbers nearly four hundred thousand friends of truth and virtue; and a Society whose only desire is, to make those friends a thousand times so many as they are; that such a Society is left by that denomination to languish, lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph.

Up then, ye friends of truth and virtue, ye

adherents of the faith which was once delivered to the saints; ye churches and pastors; ye fathers and mothers in Israel; young men and maidens; old men and children; all of every age and sex, and condition, wherever this report of the comparatively little this Society has been able to do for the past year, may find you, whether in our neighborhood, or in the remotest borders of our land; awake! awake! and lend her your aid, in extending the triumphs of truth, till "the Kingdom, and the dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the Saints of the Most High God."

DEATH AT THE TOILET.

From the Diary of a Physician.

"Tis no use talking to me, mother, I will go to Mrs. P——'s party to night, if I die for it—that's flat! You know as well as I do that Lieut. N—— is to be there, and he's going to leave town to-morrow—so up I go to dress."

"Charlotte, why will you be so obstinate? you know how poorly you have been all the week, and Dr. ——— says late hours are the worst things in the world for you."

"Pshaw, mother, nonsense, nonsense." Such were very nearly the words, and such the manner in which Miss J—— expressed her determination to act in defiance of her mother's wishes and entreaties. She was the only child of her widowed mother, and had but a few weeks before, completed her twenty-sixth year.

For one or two years she had been an occasional patient of mine. The settled pallor, the sallowness of her complexion, conjointly with other symptoms, evinced the existence of a liver complaint; and the last visits I had paid her were in consequence of frequent sensations of pain and oppression in the chest, which clearly indicated some organic disease of her heart. I saw enough to warrant me in warning her mother of the possibility of her daughter's sudden death from this cause, and the imminent peril to which she exposed herself by dancing, late hours, &c. but Mrs. ———'s remonstrances, gentle and affectionate as they always were, were thrown away upon her headstrong daughter.

It was striking eight by the church clock, when Miss J—— humming the words of a song lit her chamber candle by her mother's, and withdrew to her room to dress, soundly rating the servant girl by the way, for not having starched some articles or other which she intended to have worn that evening. As her toilet was usually a long and laborious business, it did not occasion much surprise in her mother, who was sitting by the fire in their little parlour, reading some book of devotion, that the church chimed announced the first quarter past nine o'clock, without her daughter's making her appearance. The noise she had made over lead in walking to and fro her drawers, dressing table, &c. had ceased, about a half an hour ago, and her mother supposed she was then engaged at her glass, adjusting her hair, and preparing her complexion.

"Well, I wonder what can make Charlotte so very careful about her dress to night!" exclaimed Mrs. J——, removing her eyes from the book, and gazing thoughtfully at the fire; "Oh! it is because young Lieut. N—— is to be there. Well, I was young myself once, and it's a very excusable in Charlotte—hoigho!" She heard the wind howling so dismally without, that she drew together the coils of her brisk fire, and was laying down the poker when the clock ——— church struck the second quarter after nine.

"Why, what in the world can Charlotte be doing all this while?" she again inquired. She listened—"I have not heard her moving for the last three quarters of an hour! I'll call the maid and ask." She rung the bell, and the servant appeared.

"Betty, Miss J—— is not gone yet, is she?" "Go up to her room, Betty, and see if she wants any thing, and tell her it's half past nine o'clock," said Mrs. J——. The servant accordingly went up stairs, and knocked, once, twice, thrice, but received no answer. There was a dead silence, except when the wind shook the window. Could Miss J—— have fallen asleep? Oh, impossible! She knocked again, but unsuccessfully as before. She became a little flustered; and after a moment's pause, opened the door and entered. There was Miss J—— sitting at the glass. "Why, la, ma'am!" commenced Betty in a petulant tone, walking up to her, "here have I been knocking for these five minutes, and—" Betty staggered horror-struck to the bed, and uttering a loud shriek, alarmed Mrs. J——, who instantly tottered up stairs, almost palsied with fright. Miss J—— was dead!

I was there within a few minutes, for my house was but two streets distant. It was a stormy night in March, and the desolate aspect of things without—deserted streets—the dreary howling of the wind—and the incessant pattering of the rain—contributed to cast a gloom over my mind, when connected with the intelligence of the awful event that had summoned me out, which was deepened into horror by the spectacle I was doomed to witness. On reaching the house, I found Mrs. J—— in violent hysterics, surrounded by several of her neighbours, who had been called to her assistance. I repaired to the scene of death, and beheld what I shall never forget. The room was occupied by a white curtained bed. There was but one window, and before it was a table, on which stood a looking glass, hung with a little white drapery, and various paraphernalia of the toilet lay scattered about—pins, broaches, curling papers, ribbons, gloves, &c. An arm chair was drawn to this table, and in it sat Miss J——, stone dead. Her head rested upon her right hand, her elbow supported by the table; while her left hand hung down by her side, grasping a pair of curling irons. Each of her wrists were encircled by a showy gilt bracelet. She was dressed in a white muslin

frock with a little bordering of blonde. Her face was turned towards the glass, which by the light of the expiring candle, reflected with frightful fidelity the clammy fixed features, daubed with rouge and carmine—the fallen lower jaw—and the eyes directed full into the glass, with a cold stare that was appalling.—On examining the countenance more narrowly, I thought I detected the traces of a smirk of conceit and self-complacency, which not even the paly touch of death could wholly obliterate. The hair of the corpse, all smooth and glossy, was curled with elaborate precision; and the skinny sallow neck was encircled with a string of glistening pearls. The ghastly visage of death thus leering through the tinsel of fashion—the vain show of artificial joy—was a horrible mockery of the fooleries of life!

Indeed it was a most humiliating and shocking spectacle. Poor creature! struck dead in the very act of sacrificing at the shrine of female vanity! She must have been dead for some time, perhaps for twenty minutes, or half an hour, when I arrived, for nearly all the animal heat had deserted the body, which was stiffly stiffening. I attempted, but in vain, to draw a little blood from the arm. Two or three women present proceeded to remove the corpse from the bed, for the purpose of laying it out. What strange passiveness! No resistance offered to them while straightening the bent right arm, and binding the jaws together with a faded white riband, which Miss J—— had destined for her waist that evening.

On examination of the body, we found that death had been occasioned by disease of the heart. Her life might have been protracted possibly, for years, had she but taken my advice, and that of her mother. I have seen many hundreds of corpses, as well in the calm composure of natural death, as mangled and distorted by violence: but never have I seen so startling a satire upon human vanity, so repulsive, unsightly, and loathsome a spectacle, as a corpse dressed for a ball!

YOUTH'S DEPARTMENT.

From the Youth's Companion.

THE HAPPY TAILOR.

"I wish I could do just as I had a mind to do," said a young child just as his father's men had returned from their day's work.

"And what would you do then?" said another little boy.

"I would turn myself into a man, and have people work for me, and have nothing to do but ride and sail all the time."

"Now I don't believe, Ben, that men live any better than we do. You know they always tell about their trials and cares; and if they are troubled every day, they cannot be happier than we."

"Yes they can too, Bill! don't tell me of their cares, and trials, and every thing else you can think of. I know very well, and you might know it too if you would think, that grown people enjoy themselves; and are happy all the time."

"It may be so, but I don't believe it." "You are one of those fellows, Bill, who don't see an inch before them. You can't reason, you can't converse, you can't do any thing as you ought, and yet you pretend that men are not happy when they sail and ride all the time."

"Now I think, Ben, I know quite as much as you. It is not only I who say so, but all men say that childhood is the best part of our lives; and if we misimprove this season, that we shall regret it to our dying day. I am glad that I am not old."

"O, Bill! you don't know any thing about manhood."

"Nor do I wish to, until I am prepared to act well my part in life. No!—I do not want to be a man, until I have judgment enough to make a distinction between right and wrong."

"The bigger fool are you!"

"If we call one another fool, Ben, we shall be sorry for it—I am not angry, and why should you be?"

With a loud laugh Ben ran into the house, while Bill quietly walked to his home.

WILLIAM SAUNDERS, TAILOR—may be seen over the door of a fine stone-front building, in the central part of a principal town in Maine. He has plenty of work, and employs two or three journeymen. He is punctual to his appointed hour, and I know of no one who has employed Saunders, ever coming away from his shop dissatisfied. If he cannot make a coat or a vest this week, he will tell you so; and if he promises it on a certain day next week, at that time it will be finished. He never said, to my knowledge, perhaps you can have it then. He is sure, but not slow. He is also very careful to give each customer the remnants of his cloth; he is strictly honest, and it has always turned to his advantage.

For a dozen years Saunders has been in business for himself; and, being so industrious and punctual, the principal work town is now carried to him. His customers all like him, and are pleased with the style and neatness of every thing he undertakes. He now owns the store in which he keeps, and the one adjoining; and he is a liberal man. He gives much to benevolent societies, but the object in which he takes the greatest interest, is the Sabbath school. When there, he is in his element.—And while persuading his dear children to seek the Lord, it is hard for him to repress the tears which flow from his eyes. He is engaged hand and heart for the welfare of the young; he desires nothing more than to see them prosper, both spiritually and temporally. When a young man, who is perfectly steady and honest, is about commencing his occupation for life, Saunders is always ready to lend a helping hand; and there are many now who feel the warmest gratitude towards him for the friendly aid he has bestowed upon them in their exigencies. He is emphatically a happy man;—his wife is kind and affectionate, a discreet and

careful mother, and in the words of the poet she is as—

"Cheerful as birds that welcome in the morn."

He early teaches his children the fear of the Lord, and brings them up in his admonition and nurture. But few families enjoy more happiness than that of Saunders. As both parents belong to the household of faith, their offspring appear to be treading in the same blissful path.

Who is this William Saunders, the happy tailor? perhaps the reader is ready to inquire. It is no other than that little boy, who said many years ago, "I do not wish to be a man, until I am prepared to act well my part in life—until I have judgment enough to distinguish between right and wrong."

But where is Ben?—you have not told us about him yet—says the reader. Nor need I. Go to that grog shop and that ninepin alley, 3 or 4 rods apart, at the outskirts of the town;—do you see an immoral man, all wan and haggard; whose very looks speak infamy, death, and destruction; whose mouth is filled with curses; whose clothes are tattered and dirty, and before whom is placed an empty decanter? Do you see him? In imagination you do.—That is he, Benjamin Edwards, who many years ago, when a little child, said, "Grown people enjoy themselves and are happy all the time."

Young reader, whose track are you in, Saunders's or Edwards's? It is an indisputable fact, that you are either vicious or good; if vicious, you are standing where Edwards stood twenty-five years ago. You are no better than Ben was, when he was young as you.—Do you not tremble, then, for the consequences of idleness and vice? Ah! young friend, as a friend I would warn, entreat, pray, and drag you from the fatal delusion. Hasten away from sin! and you will be useful in life, and happy in death.

Portland.

D. C. C.

From the N. Y. Evangelist.

SCRIPTURE STORIES FOR CHILDREN.

How the Sun and Moon stood still in answer to Prayer—Before Christ, 1451.

There was a very excellent and pious young man among the Israelites, whose name was Joshua. The Lord set him over the people in the place of Moses, and said to him, "As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee."

And Joshua sent two men before him, to bring him an account of the country, and especially of the town of Jericho. And they came to this place; and a woman named Rahab, received and concealed them, and let them down from her window, which was on the town wall, by night, and they escaped.—Joshua was much encouraged by the report that they brought, that the inhabitants of the land faintly because of them. God indeed had determined to cut them off, on account of their great and manifold abominations.

As the Israelites went on their journey they came to the river Jordan. They had no difficulty in getting over it, for the Lord told Joshua, that "As soon as the soles of the feet of the priests that bore the ark of the Lord, the Lord of the whole earth, should rest in the waters of Jordan, they should be cut off from the waters that came down from above, and should stand upon a heap." And this was the case. The people passed over the channel of the Jordan on dry ground. And they brought twelve stones out of the midst of the bed of the river, and erected them as a perpetual monument of God's great kindness towards them.

At length they came before Jericho; and the Lord caused the walls of the city to fall down flat before them. And they took the place, and utterly destroyed it, according to the Divine commandment, on account of its extreme wickedness. Only Rahab and her family were saved.

The Lord was with Joshua in all his undertakings. He indeed fought all the battles of his people; and when the Israelites were pursuing their enemies, "Joshua said, in the sight of all Israel, Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon." And the sun stood still in the midst of heaven, and lasted not to go down for a whole day; and the moon stayed, until the people had avenged themselves upon their enemies. And there was no day like that, before it or after it, that the Lord hearkened unto the voice of a man."

After much success, and after establishing the people of Israel in the promised land, Joshua died, being an hundred and ten years old, B. C. 1426.

ÆTNA

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Hartford, June 21.